

F. J. 4
9

Moderation Maintain'd,
IN
DEFENCE
OF A
Compassionate Enquiry
Into The
CAUSES
Of The
Civil War, &c.

In a *Sermon* Preached the Thirty-first
of *January*, at *Aldgate-Church*,
By *White Kennet*, D. D. Arch-Deacon
of *Huntingdon*, and Minister of St.
Botolph, without *Aldgate*.

L O N D O N,
Printed in the Year, MDCCIV.

22

Moderation Maintained
IN
DEFENCE
OF A
Compassionate Enquiry
into The
CAUSES
OF THE
Civil War, &c.

In a Sermon Preached the Thirty-first
of January, at Abgate-Church,
By White Kennet, D. D. Arch-Deacon
of Huntingdon, and Minister of St.
Botolph, without Abgate.

L O N D O N,
Printed in the Year, MDCCIV.

TO Dr. Kennet.

Reverend Sir,

IT's pity our English Pulpits were not fill'd up with Dr. Kennet's, I mean, Sir, such as are of your healing Temper, Men of moderate Principles, that have a Sense of the Wounds the Protestant Interest has received, from the Divisions of her Members: Heats and Animosities are destructive to any Community; but in the Church Fatal; for it destroys the very Nerves and Sinews of Religion; and when the Life and Power is once gone, there remains only a Name: It must needs be a melancholy Thought to a serious Christian, That the Church (of which he is a Member, and it may be a Pastor), was but only a Lifeless Name; seem to be Alive, and yet Dead.

Though there is none (nowadays) can positively determine in this Matter; yet we may safely conclude, That those that do all they can to rend and tear, to wound and destroy the Spouse of Christ, are Strangers to the Power of Godliness. There are many among us, that are contented to eat their own Bread, and wear their own Apparel, if they shall but hang upon, and hide themselves under the Skirts of our Establish'd Church, that their Reproach (of being of no Church at all) may be taken away.

The

The Church in the Wilderness had a mixt Multitude among them, who had the Relicks of an Idolatrous Worship, and had (doubtless) a great Hand in the Invention of the Golden-Calf, and the many and often rebellions of that Church ; for which, the Judgments of God did follow them so close, till he had utterly destroyed them from the Face of the Earth.

No doubt, but our English Israel has cause to complain of such a mixt Multitude, that to this Day, are not fully drain'd from the Remains of Popery ; I wish our fatal End may not be to Drink of the same Cup as they did ; for suffering them to hang upon the Skirts of their Pretended Mother, while they take the readiest Course, to undermine her Foundation, by wangling Contentions and Jars, by Sowing the Seeds of Sedition, which is the proper Work of the Destroyer. And also the Author of these Remarks has the Confidence to say, That Church-men Condemn you, Dissenters Despise you, &c. Yet you may be Confident of just the Contrary ; and that God Himself has pronounc'd you Blessed, because a Peace-maker. I am not so vain, as to think, That this Defence can any ways corroborate your well-composed Sermon ; but that the World may see, that Men of moderate Principles are not quite Extinguish'd : Go on, Sir, and follow Peace with all Men, and the God of Peace will give you a full Reward. I am,

Reverend Sir,

Your Most Humble Servant,

D. F.

F

Moderation Maintain'd, &c.

TIS Unaccountable, and truly Lamentable, That we the Inhabitants of this *Fair Island* (the Prime of the Universe all things consider'd) should yet be so fatally Unfortunate, as to undervalue the Blessings that Heaven has plentifully bestowed upon us; We who live in a delicate Climate, and in a Land that affords us all kind of Varieties as Nature can wish for: Who are Regulated by the best Constituted Government in the habitable World; and have a Queen who is fitly adapted, both by Her Inclination and Promise, to Govern us, according to our Constitution; and above all, who are blessed (in a peculiar and distinguishing way and manner) with the Gospel of Peace, *which is able to make us Wise unto Salvation*, should yet be so averse to our own Good, as to despise all these Priviledges, and be ungrateful to the Almighty Himself, the Father and Giver of them.

B

There-

Therefore, all those that are the true Friends of our happy Constitution, cannot but necessarily concur with me in this undoubted Assertion, *viz. That there is nothing can be more effectual towards the destroying of our Constitution, than the Heats and Animosities which are fomented amongst us, by a corrupt Party of Men, who make it their Work and Business, to asperse and calumniate Men of all Ranks and Degrees, not excepting the Ministerial-Function.* If they do but endeavour to compose our Differences by Words of Moderation, or shew any Inclination to Peace (which our Gospel teaches us) then the most bitter Invectives, and the most biting Sarcasms, must be the Product of Virulent Pens. One should think the Character of some Men, (especially those that are appointed to be our *Teachers*) should be a sufficient Preservative from the Indignities of the worst of Men.

Of this pernicious Temper is that scandalous Pamphlet, Entituled, *Remarks on a Sermon,*

Moderation Maintain'd.

3

Sermon, &c. The Author of which has, with the utmost Malice, endeavour'd to expose and misrepresent the Reverend Dr. *Kennet*, altho' known to be a Man of Learning and singular Piety; as also in a Sphere beyond the Reach of Calumny and Disdain, which may be one Reason why he takes no Notice of such an Inconsiderate Scribler; who, by his own Confession, has not soberly and judiciously perus'd his late Sermon, but in a heat of Passion and furious Choler, has wrested his Words quite contrary to his Intention; which Fatal Error, and want of Judgment, has been a means to oblige me to offer this Vindication of that Sermon to the World.

The First thing that is worthy of Notice in his Remarks is, the Disgust that he takes at the Doctor's *Title*, as well as the *Subject* of his Sermon, endeavouring to insinuate to the World, *That Civil War is a Word that palliates the Crime, rather than any ways agreeable to the Solemnities of the day:*

How

How this can be an Affront to any I cannot imagine ; For, as yet, I never heard that *Word* Objected against, even by the greatest Sticklers, on that Prince's behalf ; and I dare say, the Doctor did not think, nor in the least suspect, that any could Object against it ; For in my mind, it is every whit as proper as that which the Author recommends to us, *viz. Rebellion* : And suppose I should call it *Rebellion* (as the Doctor does in several places) I am sure no Body can deny, but that it was a *Civil VVar*, and ought properly to be so called, when Two contending Parties in the same Nation rise up in Arms, and endeavour the one to conquer and destroy the other : Is not this a *Civil VVar* ? But however, the Doctor does not stick to call it *down-right Rebellion*, and that Party that bore Arms against their Sovereign, *Rebels* : But all will not please ; yea, all along he extols the Name of that Excellent Prince to the highest Pinnacle of Fame ; and knows no other Epithet for the
the

the other Party, but *Rebellious Subjects*; so that all he says about this, is nothing but Quibble; and it looks to me, as if he were afraid our Differences would be too soon Healed; and he seems mightily at a Loss, when he makes so much to do about an *Insignificant Name*; and indeed, all the rest is much the same; and how could it well be otherwise, whilst he only took a transient View of the *Sermon*, which is a very unjust way of Proceedure; so that by this we may (at least) guess, That he was resolv'd to Condemn it, before he had Read it; but if he had deliberately consider'd and weigh'd one part with another, he might easily have seen the Doctor's Design, which was (if possible) to stench our bleeding Wounds, to heal our Breaches, and allay our Heats and Divisions, which so much weaken the Fundamentals of our Constitution.

And I am perswaded, if all the Ministers that are accusom'd to preach on this Day, had taken the same Course, our Animosities

and Heart-burnings had been (in a great measure) very much allay'd, if not quite vanish'd e're this ; which would have been the only means to promote that Peace and Union amongst us, to which Her Majesty does so affectionately invite us.

But, to proceed more closely to a Vindication of the Doctor's General Assertions ; the First of which is, *That a French Interest and Alliance was one of the leading Causes of that Day's Evil* : Such a Truth that (till now) I thought no Body could deny ; neither do I think that any one can read the Histories of those Times, and not readily acknowledge it : But that we may come to a right Understanding of the Matter, I think it necessary to retrospect into the latter end of the Reign of King James I. and see what was transacted in his Reign, in Relation to this Marriage ; and it appears, that there were then divers Laws against the *Roman Catholics*, so called, and though they were absolutely necessary for the safety
of

of his Person, and the Peace and Prosperity of his Kingdom ; therefore it is the more strange, that he himself should go about to break them, by that Marriage, notwithstanding all the Remonstrances of his Parliament and Council, and the great Regret of his People, who yet had a fresh Sense of the Calamities their Ancestors had suffer'd, under the Reign of Queen *Mary*.

King *James* being resolv'd to have the Daughter of a King for his Son, and after the *Spanish* King had for a long time trifled with him, he at last fatally turns his Eye to *Henrietta Maria*, a Daughter of *France*, (tho' the States General did recommend a *Protestant* Lady at the same time) yet, as I said before, having settled his Looks on *France*, King *Lewis*, or rather Cardinal *Richlien*, who manag'd his Affairs, and the Pope, took all the Precaution that was possible, about an Affair that was of so great Consequence, to promote the *Romish* Religion ; hoping, as indeed it prov'd, that when
once

once this Marriage was Consummated, the *Ecclesiasticks* that the Queen was to bring over with her, would propagate the *Romish* Faith in this Nation; and that the Descendants from that Marriage, who were to be Educated by Madam their Mother till they came to the full Age of Thirteen, should in time sit upon the *English* Throne; which we *Protestants* felt to our Sorrow, in the Reign of the late King *James*.

And in a short time, when this Unhappy Marriage was Compleated, the *Ecclesiasticks* and *Papists* that belong'd to the Queen, did create a great deal of Trouble to the Inhabitants of this Land, by their perpetual Motion, continually running from House to House under the pretence of *Conversion-work*; openly boasting, that they had Converted many Thousands in the little time they had been here; of which the King received divers Complaints, as well from *Protestant* Bishops and Ministers, as from Masters of Families. But upon all Matters that

that happen'd on that Subject, the Queen stept into the Breach, to prevent any Mischief that was likely to fall on them.

But the King being continually pressed with these Clamours, resolv'd to send back those *Frenchmen* whom the Q. had brought along with her, which was accordingly put in Execution. The King of *France* (being pusht on by the *Queen Mother*) took this in such great Disdain, that he sent an Ambassador Extraordinary to the *Queen*, and to make his Complaints to the King, which that Minister did so effectually, that all the *French* return'd to their former Posts about the *Queen*, and began their old Trade, of perverting the People of *England*, to the *Romish* Religion.

These Things, with other Calamities which accidentally happen'd at that Time, was the Cause that the Commons, in Parliament assembled, presented a large Remonstrance to the King (as may be seen at large in *Ruthw. Collect.* Vol. I. Fol. 619,) where-

10 *Moderation Maintain'd.*

in they told his Majesty, Of the general Fear that was in his People ; of the secret Working and Combination to introduce an Innovation, and change of their Holy Religion ; and that their Fears and Jealousies were not meerly Conjectural, but arising out of such certain and visible Effects, as might demonstrate a true and real Cause ; and that notwithstanding the good and wholesome Laws, made to prevent the Increase and Growth of Popery, yet that they were not put in Execution.

Here they complain, That Letters of Stay of Legal Proceedings against them, had been procured from his Majesty ; and Commissions under the Great Seal granted and executed, for Composition to be made with Popish Recusants ; which they conceiv'd did amount to no less than a Toleration odious to G O D, full of Dishonour, and extream Disprofit to his Majesty ; of extream Scandal and Grief to all his People, and of apparent Danger to the Present State of the Kingdom.

And

And further, They let his Majesty know, that another Ground of their Fears was the miserable Condition of Ireland, where without Controul, the Popish Religion was openly Profess'd and Practic'd, in divers Parts thereof; Popish Jurisdiction being there generally exercised and avow'd; Monasteries, Nunneries, and other Superstitious Houses, Erected, Redified and Replenish'd, with Men and Women of several Orders; which of what ill Consequence it might prove, if not seasonably Repress'd, they left to his Majesty to judge.

All which was sufficient to create Fears and Jealousies of Popery: Is it possible, that what is abovesaid should not create such an Effect upon Protestants? That Romish Priests (under the Shelter of that Queen) should go from House to House, to pervert the People, and carry their Children beyond Sea, to be Educated in the Popish Faith, &c.

The Reign of that Sanguinary Woman Queen Mary, was not so far distant, but that the Fire and Faggot of her Day did
create

create in them a more than ordinary Abhorrence of *Popery*, upon which their Fears may justly be Grounded ; and methinks this should allay the Heat of some Men's Passions against them.

To be fearless of *Popery* when there were such Causes, as visibly appear'd now, would have argu'd a great deal of Luke-warmness and Indifferency, towards that Holy Religion which they profess'd ; and indeed, I had a better Opinion of the Nobles of this Land, for their Affection to the *Protestant* Religion, since they sent for the Prince of *Orange*, when they had any Fear of the change of it.

And let me tell you, it had been well if nothing had been transacted at that time, as the Doctor truly observes, either by Tonnage or Poundage, by Loans or Benevolences, or any thing else, but what should be done by their own Consent in a Parliamentary way : The Laws of the Land are the People's Bulwarks ; if they are once Invaded,
it's

it's impossible, but that a free People should have Fears and Jealousies; and though the Judges declared it Legal yet that was not sufficient to allay the just Fears and Jealousies of a free People.

Neither did it in the late King James's Reign; and there was further Cause of Fears, as may be seen in the same Remonstrance, in these Words: *The Report of the strange and dangerous Purpose, of bringing in German Horse and Riders, would have turn'd our Doubts into Despair, had not your Majesty's Message comforted us, with the Assurance of your Royal Word, that they were not intended for any Service in England, but for some other foreign Imployment; yet the sight of the Privy-Seal, by which they were to be Levied, the great Sums of Money which we found upon Examination to be paid for that Purpose, gave us just cause of Fear, that much about the same time, there was a Commission under the Great Seal, granted unto the Lords, and certain of the Privy-Council, to consider of other ways*

E.

for

for raising of Money; so particularly by Impositions, gave us just cause to suspect, that whatsoever was your Majesty's Gracious Intention, yet there wanted not those, that under some Colourable Pretence, might secretly by this, as by other ways, contrive to change the Frame, both of Religion and Government. These Men could not be Ignorant, that the bringing in Strangers for Aid, have been Pernicious to most States, but to England Fatal. And we beseech your Majesty, to pardon the Vehemency of our Expression, if in the Loyal and Zealous Affections we bear to your Majesty, and your Service, We are bold to declare to your Majesty, and to the whole World, That we hold it far beneath the Heart of any free Englishman, to think, that this Victorious Nation should now stand in need of German Soldiers, to defend their now King and Kingdom.

I have transcribed so much of that large Remonstrance of the Commons assembled in Parliament, to King Charles I. but three Years after that Marriage, only that
we

we may see what Fears the People had, and judge of the Causes as we please.

The great Distresses, and heavy Calamities that came upon this good King, proceeded from that Fatal Match, and the endeared Affections he had to his Queen, was doubtless one Reason that hindred effectual Measures to be taken, for the Relief of the *Protestants in Rochel*: It is he was Guarantee for the *Protestants in France*; therefore he was under a special Obligation to relieve them; and it seems not that it was his Fault that they were not Relieved, but rather the Ministers that he Employ'd; for he sent Fleet after Fleet to their Relief, but they all return'd *re Infecta*, not so much as once attempting or endeavouring to give them Relief who were ready to perish for Hunger.

Therefore, I say, considering that the Queen was in the *French* Interest, notwithstanding her abode here; and while it was so, how could it be expected, but she would do all she could to retard Succours to the
Prote-

Protestants that had taken up Arms there, for their Rights, Liberties and Religion; That was the Reason that the Fleets were so slow in preparing, and that nothing was done when sent.

At last, when the terrible News was come from the *Rochellers*, to their Deputies at the *English* Court, that they were fain to feed upon Dogs, Cats, Rats, Tanned-hides, Parchments, Old-Shoes, &c. it forced them to make an open and pressing Remonstrance to the King and his Council, wherein (after they had used the most Pathetick and Melting Expressions to hasten their Relief, and that his Majesty would discern who serv'd him faithfully, and who not) may be found these Words:

By the Glory of Your Scepter, under the Sanctuary of which we are come to put Ourselves, and which it hath pleased You to tender Us for Our Security, by the magnificent Title of Defender of the Faith, which obliges You to Relieve those that are Distressed for that
very

very Reason: In short, by the Faith and Word of a King, which it hath pleased You to engage for us, Permit not, Sir, our Innocent Blood to Reflect upon Your Crown, to stain it to Ages that shall succeed us, and at present to cry against Your Majesty, before GOD and Man.

But notwithstanding this Remonstrance, and the third Fleet being issued out to their Relief; yet there was nothing done to endeavour to break the Digue, and get Provisions into the City; but at last the Town was deliver'd up, and that in sight of the *English* Fleet, to the great Dishonour of the Nation: By this we may gather (as the Doctor truly said) That on this side the Water the *French* Services betray'd him, and on the other side, the *French* Policies were at work to destroy him, and both brought in by that Fatal Marriage.

That a more than ordinary Looseness and Prophaneness did over-shadow this Land at that time (especially upon the Christian-Sabbath) is evident; and if Pro-

phaneness and Looseness in Morals, then Hypocrisy, and all other Evils, must necessarily follow: It is not want of Charity to say (as the Doctor truly observes) That the Principles of *Popery* are adapted to a Looseness in Morals; and that the Members of that Church are strict in nothing, but little outward Observations. And no question, but it was under the Covert of *Popery*, that a Declaration concerning lawful Sports, to be used on *Sundays*, was Published by Archbishop *Laud's* means, who, to Justify himself, procured a Warrant, without any Date at all, to be Signed by his Majesty; and this also was both a Cause and Scandal of that Evil Day which follow'd; and what ill Effects it had upon the Minds of the People, was then too Notorious.

Plays and Play-houses, especially the horrid Prophaneness that was used in them, was a sad Omen of the Calamities which follow'd soon after.

I mention this of purpose, that I might have an Opportunity to write against the Plays and Play-houses of our Day; and I wish that some dreadful Judgment from the Almighty is not ready to pour down upon us, for suffering our Holy Religion to be Scandaliz'd and Redicul'd, and the Holy Name of GOD to be abominably Blasphe-
phem'd.

And upon this Account, we have cause to bless GOD, for what Her Majesty has done, in order to Regulate them; and I heartily pray to GOD, that He would inspire Her Majesty's Heart so as utterly to depresse them, that the very Name and Remembrance of them may be Buried in Eternal Oblivion. I am glad that I have an Opportunity to Embark my Pen in this Affair, but sorry that there is so great an Occasion for it; and wish all honest Men that appear in Print, would have a fling at them; seeing the Prince of Darkness himself (with all the Wits of his dark Den) can-

cannot find out a more ready way to promote his Kingdom than is used in the Play-houses; for there Religion it self is scoffed at, and the Ambassadors of it tantaliz'd, and the Name of GOD Prophan'd; and His amazing Providences, by which He can over-turn the Rocks and Mountains, and of a sudden make our Houses (which are for Shelter) to be our Graves, turn'd into *Redicule* and Sport: There the Devil's Kingdom is promoted in the highest Degree, by many Oaths and Curses, &c. which are used, to instill the pernicious Seeds of Debauchery into the Minds of Men: And we must expect, as long as these Nurseries of Sin are tolerated, that GOD will still contend with us; and that by more astonishing Providences, than yet we have either seen or felt.

I shall conclude, with a Word of Advice to the Disturbers of our Publick Peace: Time was, when the Dissenters were the only Men that the Church was afraid of; but,

but since the *Revolution* in Eighty Eight, there is another Generation risen amongst us that is more dangerous than the Dissenters ever were, because they pretend to be the most Legitimate Sons of the Church; when in the mean time, they are her greatest Enemies: These are they that are against the Settlement of the Crown in the *Protestant Line*: That are for the Church, no farther than they can advance the Interest of their Beloved Prince at *St. Germain*: These are they that cast Bones of Contention among us, if possible, to divide us, that they might the sooner attain their end.

But let me tell you, Gentlemen, and you may take it for an assured Truth, He whom you expect will never come to inherit the Imperial Crown of *England*: No, no, The People of *England* (for the most part) are so in Love with *Protestanism*, with their Lives, Liberties and Estates, and have such an ill Opinion of *Popery*, *Arbitrary Power*, and *Wooden Shoes*; of the now exploded

Doctrines of *Non-Resistance* and *Passive-Obedience*; that they are resolved to maintain the *Protestant Line*, whatever it cost them.

Therefore, I advise you not to disturb our Tranquility; submit yourselves to the *Government*, and don't let your Minds hanker any longer after the Court at *St. Germans*; for I tell you agen, all your Hopes will be Frustrated: And if you will continue to undermine our Constitution, Know then, that you will work your own Ruin, for the *Government* will be supported under our Gracious Queen *ANNE*: But as for you, you will only be matter of Scoff and Scorn to all succeeding Generations, and your Houses will be made desolate for ever.

The *Revolution* in Eighty-Eight was the immediate Effect of the over-ruling Hand of *GOD*; his all-powerful Arm was most visibly seen in that Transaction, above and beyond the Expectation of the Wilest of Men;

Men, neither do I think, that the Prince of Orange himself did suppose it would fall as it did ; No, It was GOD's immediate Hand, therefore it will stand, and the Gates of Hell shall never be able to over-turn it. I

You, who refus'd to swear to him, have had Peace and Quietness during his Reign, and none of you all suffer'd in your Liberties and Properties, but those that were immediately concern'd in Plotting against the Life of that Excellent Prince ; yea, notwithstanding you brought that Distinction of a King, *de facto*, and *de jure* upon our English Stage, yet he bore it patiently, and like a wise and discreet Prince, kept us in Peace during his Reign.

Now, suppose such a Distinction had been rais'd in the Reign of King James II. and I'll assure you, there was more Cause, would he have born it ? You do not suppose it ; No, he would have made you felt the weight of his angry Arm.

But

10 But King William took another Method; he chose rather to govern his People with the pleasing Scepter of Peace and Love; so that the harsh Note of, This is my Pleasure, and I will be Obey'd, was never heard during his Reign; and so it continues, under the benign Reign of our Protestant Queen: What then, Gentlemen, would you have? Must the whole Nation agree to dissolve the Government for you? Nay, must Providence it self turn out of its Course for you? You must not suppose it.

10 It was credibly Reported, That you kept private Meetings in the late Reign, wherein you used a Liturgy different from the Establish'd Liturgy of the Church: You that are in your Consciences for a Liturgy, and yet not to use that which the Church has thought fit to Establish; there is none but will Condemn you; and indeed, your separate Meetings from the Church may properly be called Conventicles, from Convenire in Malum, for the many Plots and Conspiracies against good King William, was the Consequent of those Meetings,
and

and I wish that no such private Cabals are now kept up, against the Sovereignty of our good Protestant Queen.

'Tis, indeed, a very melancholy and pensive Thought, That when any Body appears from Pulpit or Press, in favour of Moderation, and thereby endeavour to restore Peace to our Languishing Island, he is presently stigmatiz'd (and that by you Gentlemen) for a Man of *Whiggish* Principles, and a Favourer of *Dissenters*; as if all Christian Vertues were fled from the Church to the *Dissenters*. I wonder you are not asham'd to scandalize that Church which you pretend to be your Mother. The Apostle says, That Meekness, Temperance, Love, Long-suffering, &c. are the Fruits of the Spirit; then (if what you say is true) all the choice Gifts of the Spirit, are departed from the Church, and gone to the *Dissenters*: This is such a Disparagement to our Establish'd Church, that it is almost insufferable.

And, I pray, why so angry with the *Dissenters*? You say, Because they Detruncated a good and pious King; we all confess they did so; but must your Anger and Malice continue for ever? That Generation is almost extinct, and can you set no Bounds to your Malice, but must continue it to their Posterity, from Generation to Generation.

One should think they had (at least in part) aton'd for that, in the late Revolution, when our Establish'd Church was come almost to its Period; even then did the *Dissenters* do whatever the Church could wish for its Support; and I do not question, but the true Sons of the Church have (and will have) a grateful Sense thereof. The Church has had now full Fifteen Years Tryal of the *Dissenters*, and what can they lay to their Charge, in all this time? None can say, but they have behaved themselves quietly and peaceably in their respective Callings; not so much as lifting up a Finger against the Government, either in Church or State, and continue so to do; and so long as they have their Liberty of serving GOD according to their Consciences, I dare say, they will never do the least thing, that may tend to destroy the *Act of Settlement*; nay, they rejoyce in it, and I am persuaded, they will part with all that is dear to them, before they will part with the Protestant Line.

And why, I pray, so angry with the moderate Churchmen? You say, because they turn'd out a King of our own, and brought in a *Foreigner*, because it is they that forced our Beloved King to

Abdicate his Throne; our King, who was riding Post to Rome, and whom we advanc'd to an Arbitrary Power, by the false and dangerous Steps of Non-Resistance and Passive Obedience: It is confess'd, they did all this, and I believe they are not ashamed to own it; and it is well for us they did so, else we had all (e're this) been Slaves to Rome, and Vassals to the French Tyrant: And I am persuaded you are sorry for nothing more, than that you see all Protestants, of what Persuasion soever, unite themselves in this, *To defend the Act of the Settlement of the Crown, in the Protestant Line*, except your own dear selves: This is it that disturbs you; therefore it is, that you cast Bones of Contention amongst us, that if possible we should be divided, and then broken: But it is your safest Course to submit to the Government, as it is now Establish'd, by owning of it, and Swearing to it; and to return to that Church from which you have wander'd; for no doubt, but upon your return, you will be joyfully received. Take this Advice, for I am sure it will do you no harm.

POSTSCRIPT.

A Certain Person having writ a Letter to Dr. Kennet, on his last 31st of January Sermon; which having Read, I cannot but admire at the extraordinary Gift of Raillery its Author is endow'd with: However, in his heat of Passion we may observe, That by way of Caution he reserves to himself so much Self-Interest and Pride, as to let it go Nameless into the World, with but a bare Insinuation, of being Writ By a Gentleman. 'Tis certain, whoever our Author is, he has taken the wrong Methods to discover his Gentility, to a Person who, not ashamed of owning himself, has subscribed his Name to that Moderate Church-Sermon, which purges the Gall and Spleen of this unknown Gentleman. We may well enough suppose him to be (and I have Reason enough to believe it) a Person, who lyes under the Misfortune of being a Roman-Catholick in his Heart, and, if I should examine a little further, 'tis ten to one, if a certain Friend of that Mighty Judicious Papistical Author, *Heraclitus Ridens*, cannot produce a Certificate of our Author's Gentility from the *Marshalsea*, or *Queen's-Bench*,--- But suppose him, what he's Ambitious of, and think him a Learned and Liberal One too; and so come to examine the Particulars of his Letter.

In the first place, being a Stranger to the Doctor, he is mighty kind in making him a Present, by owning at the same time, that he's very indifferent whether he accepts it or not. Says he, *I had rather do Violence*

to my own Temper, than not Censure so perfidious an Author, justable to his Demerits. By this we may observe, the Gentleman is a Man of no better Principle than Temper, which he has done Violence to; and that those Principles which put Men upon doing Violence to Reason, spring either from the Doctrine of Infallibility, or a Looseness in Life and Morals; which too often runs a Head so far, as to lay violent Hands upon Nature it self at last.

But, to make an end of our Gentleman the Shortest-way, he adds; *The just Scandal all good Churchmen, and Englishmen too, as well as my Self, have taken at your Sermon, &c.* Now, I appeal to the Publick, and ask, Whether any moderate good Clergyman, or Englishman, has so much as once appear'd in Print against the Doctor fairly, with his Name to the Book? I must confess, the Sermon has provok'd a great many Partizans of a French Interest, besides too many Huffing, Swearing, and High-flying Enemies to the true Protestant Religion, in its extensive Acts of Charity, and the Rights and Priviledges of the People, to vilify and scandalize the Doctor, and spue out their Invectives against him. For my part, I know no others but such Creatures as these, which, with himself, he says very unlearnedly, have justly cast a Scandal upon him. A pretty Argument I take it against himself; wherein he insensibly owns, and confesses Logically, That he, and some others, have scandaliz'd the Doctor's Sermon: But suppose several Churchmen and Englishmen resent'd it, as he says, I would fain know of what Religion and Country he is. As well as my self, he adds, which Tacitly implies, That he is neither English, nor a true Churchman; and that the *All* he means, must be only those of the same Tribe and Gang of High-flyers, like himself.

After this, he runs on, and rails against the Doctor's Panegyrick, &c. and exclaims against him, for calling the popular Commotions of that Time a Civil War, when, in the very Second Page of his Letter, he owns it as such himself; says he, *I may, and do sincerely believe* (the Reader is desired to observe the Harmony of this Expression) *and know, That the late Civil War was an horrid Rebellion.* *I may, and do believe,* is so barbarously put together, that it renders the whole Sentence Rediculous, and opposite to Sense: But our Author is a Gentleman, and it seems so far different from others, that he's void of all the necessary Qualifications requir'd in One.----

To proceed, He continues to exclaim against the Doctor, for making Additions to his Preached Sermon, and for leaving out several Expressions in his Printed one, which he spoke in the Pulpit. If he would have us Believe him before the Doctor, who with a Reputation above Malice, is well enough known by most People; he should have open'd himself freely to the World, that we might have been satisfied on whose Sleeve we were to pin our Faith: By this Obscurity there is too much Ground to believe, our Author's Pen was Mercenary; and that Necessity was rather the Product of this Passion, than Quality, or Zeal for the Cause;

so that whatever he says upon that Head, will meet with no Reception from true *English* Protestants, who always love to Believe with their Eyes open.

Further, in effect, he calls the Doctor Villain, along with that Great Man *MILTON*, &c. thereby proving plainly, that his Principles are of the same Size and Latitude of those who drank a Health to *Sarrel*, reflecting at the same time on a Dead Monarch; Language more becoming the Supporters of *Billingsgate* and the *Bear-Garden*, than one who styles himself a Gentleman! I never heard a Gentleman, in all my Life, bestow such an Epithet upon *Milton*; who, setting aside Republican Principles, deserves an Eternal Commemoration: 'Tis therefore, rather an Honour for the Doctor to be ranked with so great a Man, than a Disparagement, as our Gentleman would insinuate.

The rest of this Gentleman's Letter runs on with so many vain Repetitions and Scurrilous Impertinencies, that it is neither worth my while to Repeat, nor my Reader's to hear them. 'Tis enough to say, That if the Doctor had been any ways Guilty of Partiality in that Sermon, the World would have found him, ere this, under another sort of Censure than this pretended Gentleman in Masquerade, has cast upon him.

To conclude, and come to the close of our Author's Letter, 'tis worth our while to observe what he says there with a Spirit of Rancor and Malice. 'Tis a sign he is what *Englishmen* had better be freed from; and that his Principles of *Revenge* are carried on not only against the Doctor, but to the Reverend Bishops: Says he, --- *The common Result is, especially with them who know how your Interest lyes, that these Reverend Prelates, who have hitherto espoused you, must be behind the Curtain.*

Which very Words manifest, that he is opposite to the present Constitution of Government, which is now the best in the World, & without its Continuation, *England* will be miserable. The spite he owes our Bishops, gives us a prospect of the Affection he has, for a Government of Popery and Slavery, and Arbitrary Power: Blessed be God, our Bishops are Men of more moderate and charitable Principles and such who have seen not long since, what dismal effects the contrary Opinions have had in this Kingdom.

Lastly, he is not content to Reproach the Bishops, but concludes all with Threatning them thus: *Thus (says he) are they innocently brought in for your Guilt, and are like to suffer still more, if they take not this Occasion to shew the utmost of their Resentments: That is as much as to say, those good Bishops who espouse you now, when time comes that we shall have a Red-hot persecuting Reign of our own, shall have a Residence in the Tower, and perhaps find a *Russel* or *Essex's* Fate. Time may come, that we may have Popish Mass-houses, Seminaries and Nunneries, in this Kingdom; and then look out for a *Godfrey's*, or *Sornib's* Fate.*

This Reader, seems to be the Language of this Letter-Monger, who with all the Enemies to Queen *ANNE*, the Protestant Succession, and present Liberty and Freedom of Conscience, make it their Business to make us Slaves to France, and Ruin us all the Shortest Way, which God Almighty forbid. Amen.

